

R E V I E W.

Saturday, February 21. 1713.

YOU are now under Violent Apprehensions of the Pretender, and so am I too, and many dark Apprehensions I have of the Confusions this Poor Nation is coming into; and yet, I'll flatter none of you; I tell you plainly, I do not joyn with the Reasons of those Apprehensions, given by a third Author in his Book of *Observations*, &c. just now published; and, I think, with *Submission*, the able Pamphleteer has calculated his Apprehensions on many private Ends, and for any rather than having his Doubts clear'd up, the Fears and Apprehensions of Honest Men removed, or the Requests ought to make satisfied; he has injuriously fallen on the Presbyterians of Scotland, as in the Interference of the Pretender, which he knows in his own Conscience is false; he has insulted the Dissenters in England, as under the Feet of the High Church; he has cleared the Tories of being Jacobites, made the Ministry fall under the just Wrath of Heaven, not doing the Work of the Convocation; and has accus'd, for his new Friends, the Whigs, more Sins than ever they were guilty of.

Yet, I can freely joyn with those who are for forgiving him all these *Faux Pas*, for the Sake of Two Things he has acknowledg'd, which he shall be quoth as long as this is a Nation.

1. Which the Tories would never do before, he has stoop'd to allow the Preachers, so the Presbyterian Ministers were always call'd by them here, to be MINISTERS, and gives their Enemies the Mortification to call them Ministers, no less than Seven Times in reading over his Book. — A Thing very oddly consisting with the Practice of Re-ordination, and which that Noble Person must account for his own Way, for I know not who can do it for him.

2. He has set his Seal to what I have been forward enough to say, because it was always True, tho' it is but a few Days since I was proscribed by those Gentlemen for it, viz. That the Term Episcopal-Dissenter and Jacobite are, in Scotland, Synonymous, and that Whig and Tory is little known in Scotland, but the Difference is. Presbyterian and Jacobite. Now my L—d N—

has this expressly set down, under his own Imprimatur. — Thus, *The Episcopalians directly declare themselves to be Jacobites, and, upon that score alone, refuse the Oath*; Vid. *Observations on the State of the Nation*. p. 30.

3. I must add another thing which the Low-Church Men ought to thank his Lordship for, *ad Græcias Calendas*, or, as we say, at *Latter Lammas*, and this is divided into Two: 1. That the Church is now, *they are his own Words*, p. 31. made Easy with Relation to the Dissenters, by the passing the Occasional Bill; *Now whether we shall take this as above, viz. A Triumph*, signifying, that the High Church have the Dissenters Noses in a Cleft Stick, and may lead them as they please; or, Whether we shall take it for a friendly and final Declaration of Peace, and that the Church can never more pretend to be in any Danger from the Dissenters, I will not say; but, *both Ways*, I think he should have the Dissenters humble Acknowledgments for so Honest a Declaration. 2. The next is, his owning that the Low-Church have made a SIGNAL ATONEMENT, *his own Words too*, p. 32. to the High Church, by giving up the Dissenters to their Mercy.

These really are most Candid Concessions of this Right Honourable Author, and for which, whatever harm his assisting to the amusing the already distracted People may do, he must and shall be forgiven; and as it is a standing Record of the Great and Essential Truths, above mentioned, his Lordship, were I sure he was the Author, should have my more solemn Thanks in behalf of Posterity.

As to his other Discourses, in which, I think, he lays himself as open as ever my L—d H—m, his Noble Predecessor in Pamphleteering did yet; I shall say nothing to it, the Town is full of Answers, as I hear, come out, and coming out; let them alone, no doubt but he will be sufficiently baited, especially, where he hath left so much Room for it.

I come back to where I left off, viz. The Fears of the Pretender, I own, as above my Apprehensions of the Pretender, but it is hard I cannot be allow'd to tell

tell my Reasons, as well as other People tell theirs: *When I told you*, I apprehended it from the Progress of Jacobitism in the Country, and the Group of the Pretender's Interest gained in the Country Peoples Thoughts, and that Thousands were gain'd over to him by the Wheedles and Artifices of the Emisseries, that are sent about the Nation for that Work, I was bullied by a Private *Bellingsgate*, who fights in the Dark, and calls himself *Curtius*, who writes abusive Letters, neither like a Gentleman or a Scholar, tho' pretending to both, and will give no Notice how an Answer may be sent or left for him; and this Wife, but Enrag'd Politician tells me, that 'To say the Interest of the Pretender gains Ground, is to help it to do so; *O most Wife Prudentials!* as if crying Fire when we see a House in a Flame, was helping it to Burn, or, not rather rousing the Neighbours to Quench it.

But to leave these Mad-Men to rave by themselves, I shall tell you plainly, *the Danger of the Pretender* lies in Two Things, among others, *take it as you please*.

1. *As above*, in the prevailing Arts of a Number of Jacobite Emisseries, now busy all over the Country, to debauch the Principles and Minds of the poor Country People, in Favour of the Pretender, in which, *as I say*, they daily make great Progress; undermine you, get under the Fortifications of your Liberties and Constitution; and will, if not prevented, blow you all up.
2. In the dreadful Animosities, and implacable, irreconcilable Aversions between differing Parties among us, deaf to all healidg Arguments, deaf to all Accommodation, calling daily for Fire from Heaven upon one another's Heads, full of Curling and Bitterness, Envy, Wrath, Strife, and all Uncharitableness; If a Kingdom thus divided against it self, can stand, then he, who was, and still is, *Truth it self*, spoke falsely.

If these are not sufficient Reasons why we should apprehend the Coming of the Pretender, then I will take in those as *Addenda*, which you bring on the other Side: But, I think these are sufficient, you say the Ministry are for the Pretender. My L—d N—— in his Observations, *is against you*, and clears them of that Charge, *for my part*, I only say, They must either be clear of that Charge, or of their Senses, *which you please*.

But shall I tell you, *tho' I know you will be Angry*, the Pretender will Come, and must come? If the Course of Things obeys the usual common Dictates of Nature, we will all bring him in upon us; I say *ALL*, every one of us will have a Hand in it, un-

less God in Compassion to the Few that are otherwise minded prevent it; the Spirit that is among us on both sides, on every side, tends as directly to the Pretender, as Fire ascends, or Water flows, or the Frame of the Universe is drawn by a Central Attraction.

Let us look back, Would Popery have been kept out? Would a standing Army of near 40000 Men have been huzza'd out of this Kingdom by the Mob? Would 12000 *Dutchmen* have frightened the whole Power and Interest of King James out of the Nation? Would the Revolution have been brought to pass if we had been divided and enraged against one another as we are now?

NO, NO, before that blessed time came, *the Lamb* was made to lie down with the Lamb, and the little Child to play upon the Hole of the Ass; Passive Obedience resisted Arbitrary Power, and Non-Resistance took up Arms against their Prince, Persecutors treated with the Dissenters, and the persecuted joyed in Hands with their Task-Masters; Tories and Whigs shook Hands together, or the Work had never been done, and so it must be again, if you will keep out the Pretender.

The Temper we are now in can end in nothing but the utmost Confusion, and National Confusion is the Immediate Fore-runner of the Pretender. These Things make it very rational to me, to fear the Pretender; nay, while this Spirit lasts among us I say it seriously, and with Concern; I do not see it possible to avoid his Coming, or to resist him when he comes; *Pray who shall resist him?* Will you form yourselves into a Body of Madmen that would cut one another's Throats? Can those that are every Day Fighting with one another, join to fight against the Pretender? *Tes they may, says one to me as they did at the Revolution*; to which, I answer then they must lay aside their present Animosities and act in Concert for the Publick Good; and when then can we not do so before? *Would we but do so now!* Were a Spirit of Charity for one another, and Zeal for the publick Good found among us; not the French King from abroad with all his Forces; not the Jacobite Interest at Home, with all their new Converts; not any Ministry whatever; not the Devil and all his Engines of one kind, or of another could put the Pretender upon us — But if our Fate is otherwise determined, Who are we that we should resist? Nay, I must own, while the Dis Temper speak of continues, and I do not see that it abates — The Pretender, for ought I see, is the only Cure — Desperate Diseases must have desperate Cures. *Of which hereafter.*